

THE LATTER-DAY SAINTS'
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“One of the characteristics by which we are able to recognize all true prophets of God is this: They all teach the same thing—they do not contradict each other, but uniformly bear witness to the same fundamental truths.”—RULON S. WELLS.

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THE NEW AND EVERLASTING COVENANT

ELDER JOSEPH FIELDING SMITH

OF THE COUNCIL OF THE TWELVE

“WHAT is the New and Everlasting Covenant? The Dictionary informs us that a covenant is “an agreement entered into by two or more persons or parties; a compact.” In a religious sense it may be “a divine ordinance designed to govern the relations between God and man.” An everlasting covenant is one which has no end. That which is new, in contrast to that which is old, is that which has recently come into existence, or it may be that which is renewed or recurs afresh.

When a covenant is made between two men or parties, it is usual for each man or party to have a voice in the contract and its various stipulations. This is not the case with a covenant coming to man from the Lord. It is the duty of man to accept all the provisions of such a sacred covenant, established for his eternal benefit.

Man does not have the right to change in any sense whatever, or reject in the slightest degree any part of a covenant which the Lord presents for his benefit and salvation. For a man to presume to change any ordinance offered by the Lord is absurd, and should be considered a sad reflection on man's intelligence. Yet such a thing has been done in many instances, and there are those who presume to say that the Lord permits man to change and even mar the Almighty's laws to suit the convenience and the frailties of mankind. The laws of God are unalterable. They are as fixed and immutable as any of the laws of nature, in fact the laws of nature are the laws of God, and the laws governing in the Celestial Kingdom are similar in their duration and unchangeableness to the natural law of the universe.

It has become necessary at times, however, for the Lord to withdraw from mankind some of His covenants, and give in the stead thereof a lesser law. This was the case in the days of Moses when the Lord withdrew the higher ordinances and the Melchizedek Priesthood, because of the rebellion or failure of the Israelites to heed the laws of the Lord. In the place of these laws, He gave to them the carnal law to be to them as a schoolmaster to bring them unto Christ. Moreover, there have been times when it has been necessary for covenants to be withdrawn and man has been left to grope in spiritual darkness, without the guidance of the Holy Spirit and without the saving grace of the ordinances and covenants of the Gospel. Such was the case in Israel preceding the coming of John the Baptist and Jesus Christ. The long dark days of apostasy, preceding the middle ages and continuing until the restoration of the Gospel through Joseph Smith, was another benighted period of this kind.

NEW AND EVERLASTING COVENANT

Each ordinance and requirement given to man for the purpose of bringing to pass his salvation and exaltation, is a covenant. Baptism for the remission of sins is a covenant. When this ordinance was revealed in this dispensation the Lord called it a "new and everlasting covenant, even that which was from the beginning." This covenant was given in the beginning and was lost to men through apostasy; therefore, when it was revealed again it became to man a new covenant, although it was from the beginning, and it is everlasting since its effects upon the individual endure forever. Then again, whenever there is need for repentance baptism is the method, or law, given of the Lord by which the remission of sins shall come, and so this law is everlasting.

Keeping the Sabbath day holy is a covenant between man and the Lord, for He said :

Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among the people.

All of the Ten Commandments are everlasting covenants. The law of tithing is a form of an everlasting covenant, the covenant of revenue for the Church, although some day we shall be given a higher form of this law, known as the law of consecration. Marriage is an everlasting covenant, but not as some believe, the new and everlasting covenant. The law of marriage given to the Church like the covenant of baptism, is new because it is not the marriage of the world, but for time and for all eternity. Yet this everlasting law of marriage is that which was in the beginning.

There are many covenants which the Lord promised Israel He would establish with them in the latter days. These have

been spoken of by Isaiah, Jeremiah, Ezekiel and other prophets. Isaiah said :

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Jeremiah, speaking of the covenants which had been given to Israel and which were yet to be given, said :

Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah :

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord :

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

And this from Ezekiel :

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and I will set my sanctuary in the midst of them for evermore.

PREDICTIONS PARTLY FULFILLED

These predictions have been partly fulfilled in our day.

Having said this in relation to covenants in general, I will now define the new and everlasting covenant as it has been given to us from the Lord. The new and everlasting covenant is composed of all the covenants pertaining to the Gospel. In a revelation given in March, 1831, section forty-nine, the Lord said :

Wherefore, I say unto you that I have sent unto you mine everlasting covenant, even that which was from the beginning.

Then in another revelation (Section 66:2) given in October of that same year, He said :

Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have life and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

This fixed definitely what the new and everlasting covenant is—the fulness of the Gospel. Some time later an explanation in greater detail was given to the Church when the revelation on celestial marriage was revealed. In this revelation the statement is made that marriage for eternity is a new and everlasting covenant, which must be received by those who would obtain exaltation, or exaltation could not be obtained. Then He says :

As pertaining to the new and everlasting covenant, it was instituted

for the fulness of my glory ; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

Then follows an explanation that the conditions of this new and everlasting covenant are these :

“All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations,” that are made and sealed upon the saints by and through the power of the Holy Priesthood as vested in the one holding the keys of authority, constitute this covenant.

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

Will I accept of an offering, saith the Lord, that is not made in my name?

Or will I receive at your hands that which I have not appointed?

And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you before the world was?

I am the Lord thy God ; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

This is very reasonable. It seems strange that all men cannot see it. Man-made covenants, contracts, obligations, vows, associations or expectations, must come to an end, for they are not everlasting. In the end all things that are not of God shall pass away, and only that which He has established and decreed, shall stand. Therefore, all who seek a place in the Kingdom of God are under the obligation and commandment to abide in the new and everlasting covenant, which is the fulness of the Gospel with all its rites, covenants, gifts and obligations, or they “shall be damned, saith the Lord.”—(Published in *The Deseret News*, February 4th, 1933.)

BUSINESS LIFE OF SALT LAKE CITY

MARTIN MOORE

[THE following article published in the *Daily Telegraph* of February 6th, relating first-hand impressions of Salt Lake City and its business life, was written by Martin Moore, special representative, after a visit through Western America. With the exception of a few minor details, the article is both fair and accurate, and we take pleasure in reprinting it for the benefit of the *Star* readers.—EDITORS.]

Two strangely assorted forces rule the economic life of the State of Utah ; the mining interests and the “Mormon” Church. Stand at night by the foot of the Brigham Young statue in Salt Lake City and look down Main Street.

Almost every big building that flanks that glittering, mile-long avenue of lights has been erected out of the profits of Utah's

mines. The "business end" of Salt Lake City is a monument to silver and lead.

Turn, then, to the "Mormon end" of the capital. Working late in the Church offices you will find President Heber J. Grant, active and erect, despite his seventy-eight years. He is not only supreme spiritual head of the Church of Latter-day Saints; he is also, by virtue of that leadership, a business magnate whose wide interests rank him with America's princes of finance.

The "Mormon" Church has \$50,000,000 (£15,000,000) capital investment in business enterprises. Its president is chairman of five leading companies and a director of many more. With the assistance of the Twelve Apostles, the Bishops, and other Church officials, he administers two banks, twenty-seven sugar refineries, a large department store, two hotels, a series of apartment houses, a daily newspaper, and considerable areas of real estate.

Besides these undertakings owned or directly controlled, the Church has financial interests carrying a seat on the directorate of numerous other companies. In normal times these investments bring into the coffers of the "Mormon" Church some \$3,000,000 (£800,000) annually. But for the past two years this income has been dwindling, until to-day many of the undertakings owned by the Church have become liabilities.

It is the duty of every "Mormon"—and there are 700,000 of them throughout the world—to give 10 per cent. of his income to the Church. But this source of revenue, too, has been decimated by the slump.

Nevertheless, the Church of the Latter-day Saints is still a financial power in Utah. Salt Lake City witnessed an example of this power only recently, when one of the local banks closed its doors. The collapse of this institution caused a run on another bank—the Church-owned Zion's Savings Bank. President Grant announced that the whole resources of the "Mormon" Church were behind this bank, and the run immediately ceased.

Political power is waning. There was a time when the "Mormon" people influenced elections in five States, and when the word of the President was alleged to have determined the suffrages of the "Mormon" voters. But the Church—though its economic interests are still as closely linked as ever with the Republican high tariff cause—disclaims all political influence.

"Mormonism's" historic allegiance to Republicanism can be explained in one word: sugar. It was the "Mormons" who first brought sugar beet seed from Germany and made Utah the principal sugar beet producer in the Union. The Church, which still controls the sugar refineries of the State, wants high tariffs to protect this industry. It also wants high tariffs to guard its other agricultural products from foreign competition, for the "Mormons" have always been, and still are, a predominantly farming community.

The "Mormon" Church is in business despite itself. Many of its leading members would like to see it abandon this temporal power and devote itself entirely to religious guidance. But in this matter the Church is still tied by the bonds made in its early history.

The pioneers came to Salt Lake so determined to isolate themselves from the world that they invented a new language and a new alphabet.

Their Promised Land here was utterly barren and undeveloped. Its first shop was founded by Brigham Young with goods dragged over the mountains in ox-wagons.

The pine-trunk pillars of that shop still stand amid the steel and glass of what is now a huge modern department store. Ever since Brigham Young, the president of the Church has also been president of this store.

The banks, sugar refineries and other business foundations of the Church have the same history. Individuals among early "Mormons" had no capital, so virtually every enterprise except agriculture had to be financed and directed by the Church as a whole, with communal money.

But into the second great enterprise of Utah—mining—the Church has never entered. The sharp line that divides the "Mormon" end of Salt Lake City from the "business end" is significant of the traditional policy that has kept the Latter-day Saints aloof from the mines which have made so many fortunes for others.

Brigham Young resolutely opposed the development of the vast mineral resources of his new territory. His people needed food; and food was to be obtained by tilling the soil, not by mining it. Moreover, mining would attract outsiders and Brigham Young's ideal was isolation—just as it is the true political ideal of "Mormons" to-day.

Thus, amid all this wealth, the early pioneers were almost without metals. They built a tabernacle to seat 8,500 people without a single nail or screw, of beams fastened together by wooden pegs and bound with thongs of raw cow-hide. It still stands to-day, an architectural marvel of self-supporting arches.

But, despite "Mormon" opposition, mining has rapidly become Utah's chief industry. Beyond the snow-peaks that encircle Salt Lake City are rich deposits of gold, silver, copper, lead, zinc, and other metals. Three years ago the production of these metals brought nearly \$90,000,000 into the State of Utah—most of it spent in Salt Lake City. In 1931 the mining income was only \$21,000,000. Last year [1932] it was far less, though returns have not yet been completed.

Of the 150 normally productive mines in Utah only eight are now working—and all of these under heavy curtailment. With most of the miners unemployed and the remainder on part-time,

and with scarcely any minerals being transported, railway men are losing their jobs and farmers their valuable local market.

Utah produces one-third of all the silver mined in the United States; and down in the business end of Salt Lake City the magic word "bi-metallism" is being freely spoken as the "Open Sesame" that will unlock the door to prosperity again. Mining leaders with whom I have talked do not advocate the free coinage of silver. But they believe that the introduction of a judicious amount of silver, varying in percentage according to the needs of individual nations, would go far to relieve the present situation.

This policy is put forward as a contribution towards world recovery.

Another suggestion I have heard here is that all or part of Europe's war debts should be paid in silver; but this proposal has received little influential support.

Desperate though the economic situation here undoubtedly is, Utah has suffered less in actual privation than many other States. One of the only words surviving from the language invented by the early "Mormons" is the word "deseret," which means "thrift."

Thrift is a strong characteristic of Utah. Few of its people launched into the spectacular excesses of extravagance that were seen in most parts of America during the boom years. Consequently, this State, though hard hit, still has reserves that soften the blow.

PRIESTHOOD

CLASS leaders make sure that subjects for the twelve-minute talks are assigned to individuals at least a week in advance. These individual and class discussions can be made a means for stimulating Priesthood activity in your branch.

First Week. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks: First, "The Actuality of the Atonement of Christ"—references, *Articles of Faith*, pages 74-85. Second, "The Individual and the General Effect of the Atonement"—references, *Articles of Faith*, pages 85-93. A class discussion to follow each talk.

Second Week. Opening exercises. A ten-minute report of local Priesthood activities. Lesson: *Branch Supervision*. Chapters VI, VII, "Branch Teaching," "Membership." Study to middle of page 27. Objective: To learn the importance of branch teaching and qualifications of membership.

1. Has sufficient stress been placed upon branch teaching in your branch the past month.
2. Of what value is it to your local condition? What qualifications should be met by all those assigned to do branch teaching?

(Continued on page 201)

THURSDAY, MARCH 23, 1933

EDITORIAL

THE LAW OF RESTORATION

THE law of restoration, taught by the Prophet Alma, needs to be taught and practised in this day of economic, social and spiritual upheaval, in this day of confusion.

That which ye do send out shall return unto you again, and be restored. (Alma 41: 15.)

There exists no more profound thought for all who seek better days; for those who feel the need of secure direction for their efforts: that action and reaction are equal in the spiritual as the physical world.

Alma states in but another way the doctrine of the Saviour:

As ye do unto others, so shall it be done unto you.

The history of the past, if it be closely scrutinized, reveals that the overwhelming difficulties of this day are but restorations of that which we have sent out these many years, in our mad lust for personal advantage.

Should we peer into the future, it would become clear that we shall win back and retain only that which we now send out. No other formula will suffice.

Listen to Alma:

Is the meaning of the word restoration to take a thing of a natural state and place it in an unnatural state, or to place it in a state opposite to its nature?

O, my son, this is not the case; but the meaning of the word restoration is to bring back again evil for evil, or carnal for carnal, or devilish for devilish—good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful. (Alma 41: 12, 13.)

By the use of this law the world might fearlessly move into the unknown future, assured of peace and prosperity.

By this law, also, may a man, or a nation, be measured, by that which he gives out, by his mercy, justice and righteousness, rather than by dress or speech or power or friends.

Is growth and progress desired? Then use the law of restoration. Give out mercy, justice, love, and they will return to increase the man's value to humanity, to increase his greatness. All true progress is based upon this principle.

Shall we, Latter-day Saints, unite in trying out the law of restoration as voiced by Alma of old? Shall we take stock of

ourselves in terms of this law, to find our true personal value? Then be sure, evil, poverty, distress, all unwholesomeness, will yield before us, and prosperity, well-being and joy will return to dwell with us.—W.

PRIESTHOOD

(Concluded from page 199)

3. What are the duties of the teachers? Discuss at length.
4. What is the significance of baptism? By whom may it be performed?
5. If you were asked to prepare for a baptismal, what arrangements would you make?
6. Discuss the importance of Certificates of Membership. Are your assignments for next week's talks given out?

Third Week. Opening exercises. Ten-minute report of Priesthood activities. Two twelve-minute talks: First, "What is the Nature of Faith?" references, *Articles of Faith*, pages 96-102. Second, "The Power of Faith," references, *Articles of Faith*, pages 102-108. Have different members of the class give reports of "Power of Faith." All can enter into this discussion by citing instances of the use of faith.

Fourth Week. Opening exercises. Ten-minute report of Priesthood activities. Lesson: *Branch Supervision*. Chapter VIII. "The Priesthood." Study to page 30. Objective: To gain an understanding of the plan of the Priesthood.

1. Why is the holding of the Priesthood the greatest of all privileges?
2. What necessary steps must be taken prior to ordaining anyone to the Priesthood? Why are these necessary?
3. What are some of the means of stimulating interest in the Priesthood activity?

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme. Have one of the sisters relate one or two extraordinary incidents experienced during the early days of the Church. Lesson text: *Theology*—Organization of the Church. Lesson 7. Objective: To review how the organization of the Church evolved under the leadership of men chosen of God.

Second Week. Opening exercises. Preliminary programme. A novel musical number. Lesson text: *Teacher Topics*—The Beatitudes—Lesson 7. Objective: To show that peacemaking will bring about collective and personal advancement and ultimate perfection.

Third Week. Opening exercises. Preliminary programme.

Have two sisters present a dialogue. Lesson text: *Literature*—The Delight of Great Books. Lesson 6. Moby Dick—Melville. Objective: To give briefly the varied experiences of Melville and a resume of his tragic epic, "Moby Dick."

Fourth Week. Opening exercises. Preliminary programme. A musical reading or solo. Lesson text: *Social Service*—*Life Worth Living*—Lesson 7. Centennial Tract No. 7. "Life's Meaning!" Objective: To present the great meaning of life in the different spheres of eternal progression.—RINTHA PRATT DOUGLAS.

SUNDAY SCHOOL

SACRAMENT GEM FOR APRIL

WE'LL sing all hail to Jesus' name,
And praise and honour give
To Him who bled on Calv'ry's hill
And died that we might live.

The Concert Recitation should be recited by the Gospel Doctrine Department before the school on the first, third and fifth Sundays, and by the New Testament Department on the second and fourth Sundays.

GOSPEL DOCTRINE DEPARTMENT

April 2. Concert Recitation. (Doctrine and Covenants, Section 2.) "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." Lesson 13. "Organizing the Church and Providing it with Officers." Text: The Doctrine and Covenants. Objective: To show that when officers were needed they were provided of the Lord. (Historical information may be obtained from lessons in the Quarterly dealing with the founding of the Church. The map printed may also be used by both student and teacher. The *History of the Church* is also recommended for reference material.) Suggestions for discussion:

1. Discuss the nature and location of the place at which the Church was organized.
2. In your judgment why was the complete organization of the Church not revealed at the outset?
3. Outline the conditions under which the official name of the Church was received by Joseph Smith.
4. Why were the Apostles chosen and set apart by the Three Witnesses?
5. In your judgment why were the Twelve selected from among the members of Zion's Camp?

April 9. Lesson 14. "Authority and Organization of the Priesthood." Text: The Doctrine and Covenants. Objective: To show that the Priesthood is actually the power of God. The Priesthood, like other gifts from God, increases in value and efficiency with use. Mere possession without utilization is of doubtful value, so a distinction must be made between the authority to act in the name of God and the power which results from proper use of this authority. This authority is given to man for two reasons: for his own salvation; for his use in assisting others to be saved. Exercise of this power brings strength and more power, while disuse brings about a demoralizing and weakening effect and even loss of this authority. Suggestions for discussion:

1. What are the individual members of this class doing to develop the Priesthood which they hold?

2. Why is it necessary in the conduct of the Church to assign specific duties to different individuals?

3. Why should there be but one man upon the earth at a time to receive revelation for the entire Church?

4. What is the duty of the Latter-day Saints with respect to the counsel of the Prophet of God?

5. Why pray for him unless we follow his advice?

April 16. Lesson 15. "Responsibility of Preaching the Gospel." Text: The Doctrine and Covenants. Objective: To impress class members with their duty in this respect. Those who hold the Priesthood are held responsible for the teaching of the Word of God. The people of the world must not only be warned of the judgments to come, but must be taught the truths of the Gospel; the message is one of peace and good will. The Scripture declares that in the last days "Many nations shall come and say, Come, and let us go up to the mountain of the Lord. . . . and he will teach us of his ways." Suggestions for discussion:

1. How many members from the branch are engaged in missionary work?

2. What are the members of this class doing to inform their non-"Mormon" neighbours of the Gospel?

3. In what way does an unfaithful member of the Church affect the non-believer?

4. Develop a plan by which the members of this class can increase their efficiency as missionaries.

April 23. Lesson 16. "Admission to the Church." Text: The Doctrine and Covenants. Objective: To show that admission requirements are requisite to further progress. These initiatory requirements are not mere formalities, but are required of every one to enter into the Kingdom of God. But they are not all-sufficient—they merely pave the way for greater achievements to come, membership does not assure salvation, but it makes salvation possible. Men may enter college without being graduated,

likewise men may become members of the Church without obtaining eternal life. Men may not be able to explain the exact virtue or need of these requirements; neither are they able to explain such things as electricity, light, gravity, etc. Suggestions for discussion:

1. In what way may the initiatory requirements of the Church be compared with entrance requirements to college?

2. Why are they properly termed the "First principles and ordinances"?

3. Why is it unreasonable to assume that in our present stage of development one should know the reasons for all things?

4. In what sense do you regard faith as a gift from God? How may it be developed?

April 30. Open Sunday. To provide time to catch up on any lessons.

NEW TESTAMENT "A" DEPARTMENT

April 2. Concert Recitation. Matthew 7: 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Lesson 12. "The Second Great Commandment." (Continued) (b) Why We Should Love Our Fellowmen. Objective: To show that man cannot live to himself alone, and that to live successfully he must love his fellowmen.

April 9. Lesson 13. "The Golden Rule." Objective: To show that we should sympathize with others, seek to understand them, and act for their best good.

April 16. Lesson 14. "Love Your Enemies." Objective: To show that it is best to seek the good even of those that would harm us.

April 23. Lesson 15. "The Sermon on the Mount—Its Place and Importance as Scripture." Objective: To develop understanding and appreciation of the Sermon on the Mount as one of the greatest pieces of religious literature, and as a practical guide in the conduct of life.

April 30. Open Sunday. To provide time to catch up on lessons.

PRIMARY DEPARTMENT

April 2. Review Sunday. Teachers prepare to paint word pictures of the past lessons. Lesson 48 affords a wonderful opportunity for this. Let the children draw the different scenes.

April 9. Lesson 51. "Elisha Restores a Little Lad to Life." Text: II Kings 4: 18-38. Objective: The Lord blesses the faithful who believe in Him.

April 16. Lesson 52. "And a Little Child Shall Lead Them." Text: II Kings 5: 1-19. Objective: Great blessings come from a child's faith.

April 23. Lesson 53. "Gehazi Punished." Text: II Kings 5: 20-27. Objective: Blessings follow obedience to the words of God's servants.

April 30. Lesson 54. "Three Other Miracles." Text: II Kings 4: 38-41; 6: 1-8. Objective: Blessings follow obedience to the words of God's servants.—*The Instructor.*

It is suggested that two and one-half minute talks be based upon the following topics: "Why Should We Love Our Enemies," and "Why I Believe That Jesus Christ Lives!"

For singing practice during the month of April, the following songs are suggested: "The Morning Flowers Display Their Sweets," and "The Wintry Day Descending to Its Close."—L. T. N.

MUTUAL IMPROVEMENT ASSOCIATION

SLOGAN: "We Stand for the Enrichment of Life Through Constructive Use of Leisure and Personal Service to Fellow Man."

First Night. Opening exercises. Retold story. Study Period Lesson: Chapters 26 and 27, "Mutual Support," and "The United Order." Objective: To show the relationship between the rich and the poor, the strong and the weak in spiritual as well as temporal things.

1. How does co-operation help those who are strong?
2. What is the meaning of education?
3. Relate the history of the United Order in Missouri and in Utah. Why was the Order suspended? What condition must be brought about before the Order will be re-instituted?
4. What is the effect on human lives of the practice of paying tithing?

Fourth week of Activity Lesson in Music.

Second Night. Opening exercises. Slogan talk: "Enrichment of life through service to fellow man—those who have passed on." Study Period Lesson: Chapter 28, "Work for the dead." Objective: To realize the necessity of the salvation of the dead for our own salvation.

1. How complete is your genealogy? For how many of your dead ancestors has temple work been done?
2. Why is it that the purpose of the Great Plan is to save all?
3. Why must the Gospel ordinance, that is, baptism and laying on of hands, be done vicariously by the living for the dead?
4. What need have we of records—of genealogies? See Doctrine and Covenants, Sec. 128.
5. What are the results attained by this Gospel doctrine? Direct results? Indirect results?

First week of Activity Lesson on Dance.

Third Night. Opening exercises. Instrumental selection or song. Study Period Lesson. Chapter 29, "Marriage." Ob-

jective : To impress upon our minds the sacredness of the marriage covenant.

1. What is the meaning and purpose of the First Great Command ?
2. What effect has marriage for time and eternity upon daily family life ?
3. What is the relation of the Family to Society ?
4. With the celestial marriage in view, what qualities should be considered in choosing a husband or a wife ?

Second week of Activity Lesson on Dance.

Fourth Night. Opening exercises. Special musical number prepared by the Branch Music Activity Class. (Either chorus or solo.) Study Period Lesson. Chapter 30, "The Community." Objective : To understand the place of the individual in the community—need of co-operation.

1. What is a community—how large is it ?
2. Why is it desirable to live in communities ?
3. What are the relative rights of the individual and the community ?
4. What is being done in your community toward training individuals for community life ? What is done in the Church ?

Third Week of Activity Lesson on Dance.—R. S. E. and I. A. W.

SHEFFIELD DISTRICT CONFERENCE

SHEFFIELD DISTRICT held a very successful semi-annual conference in the Sheffield chapel on March 5th. The three sessions of the conference were well attended, and a wonderful spirit was enjoyed throughout the day. The morning session was devoted to Priesthood and Relief Society work. President James H. Douglas and Patriarch James H. Wallis gave counsel and advice to the Priesthood members, while Sister Rintna Pratt Douglas and Sister Rose B. Bailey gave instructions to the Relief Society sisters.

At the afternoon session the General Authorities were sustained, after which President Palfreyman gave a report on district activities and missionary work for the past five months. Since October 20th, 1932, the Elders of the district have spent 6,760 hours in active missionary work ; 750 of these hours were utilized in distributing tracts, and 7,416 homes opened their doors to receive the proffered literature. The Elders spent 979 hours in Gospel conversations, 771 hours in visiting investigators, and occupied 1,257 hours in visiting and encouraging members. Over 13,700 Gospel tracts, 32 copies of the Book of Mormon, and 675 other books and pamphlets had been distributed.

A theme, "Benefits Derived From Building Up Zion," was explained very effectively by the branch presidents of the district. The remainder of the session was divided among the travelling

Elders who bore their testimonies. Musical selections were rendered by Sisters Rachel Thompson and Rita Hardy of the Sheffield District. Miss Ena Roberts, leading contralto of Sheffield, rendered two beautiful solos during the evening programme.

Two hundred and fourteen people attended the evening meeting, at which Sister Douglas, Patriarch Wallis and President Douglas were the speakers. They used the prophecies of the Old Testament as their texts, advocating "Mormonism" as a panacea for the ills of the world to-day. They also discussed modern prophecies given through the Prophet Joseph Smith, wherein the Lord has given the people warning lest destruction should befall them.

The conference was directed by President James H. Douglas of the British Mission, and the auxiliary meetings by Sister Rintha Pratt Douglas, consulting supervisor of auxiliary activities and president of the British Mission Relief Society. There were in attendance also, Patriarch James H. Wallis of the European Mission Office; Elders Rulon D. Newell and Russell S. Ellsworth of the British Mission Office, and the following missionaries: President Raphael C. Palfreyman and Elders Osborne M. Vance, Elmer R. Longson, Gaskell A. Romney, Hyrum A. and Sister Hand of the Sheffield District, and Elder John D. Riggs of the Norwich District.

OSBORNE M. VANCE, Clerk of Conference.

CHURCH WIDE NEWS

ONE hundred and five persons residing within the boundaries of the Maricopa Stake, Arizona, have been converted and baptised into the Church in 1932, through the efforts of local missionaries.

WITH fifty per cent. of its boys enrolled in the Boy Scout Association, Utah leads the United States with a higher percentage than any other state, C. J. Carlson, Scout executive of the Twelfth Region announces.

RESULTS of home missionary work in Mt. Ogden State, Ogden, Utah, have been most encouraging. Sixteen local missionaries, spending at least two evenings a week in their calling, have baptised forty-two converts, for an average of 2.6 per Elder for the year.

A DRIVE is being conducted by the National Council of Women for one million names to be placed on a petition to foreign countries to send delegates to the International Council, to be held at Chicago in conjunction with the Century of Progress exposition. The Relief Society and Y. L. M. I. A. of the Church head the list of member organizations in the percentage of signatures secured.

WITH an increase of membership of 290 per cent., the Church of Jesus Christ of Latter-day Saints leads all other denominations in the percentage of growth since 1936. This information is gained from statistics compiled by a recent government survey on social trends in the United States. Of interest also, is the fact that Utah has a higher percentage of its population on the Church rolls than any other state in the Union.

FROM THE MISSION FIELD

Release and Departure: Elder Donald K. Ipson of the Leeds and president of the Welsh District was released from his labours February 16th, and is sailing on the s.s. *Manhattan*, April 6th, for his home in America.

Doings in the Districts: *Liverpool*—Three candidates were baptized March 11th, by Elder Elmo H. Ellsworth and Thomas J. Bourne at "Durham House." They were confirmed members of the Church the same day by President Clarence R. Ellsworth and Elders Elmo H. Ellsworth and George Patey.

Welsh—On February 28th, at the Merthyr hall, Merthyr Tydfil, a farewell social was held in honour of former District President Donald K. Ipson. A large group of saints and friends gathered to enjoy a programme of games and refreshments.

Branch Conferences: Of the Hucknall Branch, Nottingham District, February 5th. Local Branch President Samuel Pears conducted an inspiring service on the theme, "The Essential Steps of a Religious Life."

Of the Leicester Branch, Nottingham District, February 12th. Under the supervision of local Branch President George E. Gent, the speakers delivered inspirational talks on "The Practical Side of Mormonism."

Of the Nottingham Branch, Nottingham District, February 19th. Local members assisted in developing the theme, "We believe that men will be punished for their own sins and not for Adam's transgression." Musical selections, oral readings and short talks were given.

DEATHS

MOTTISHAW—Sister Annie Mottishaw, faithful member of the Doncaster Branch, Sheffield District, passed away January 2nd, after a short illness. Funeral services were directed by President George Thompson, and local Elder James R. Bargh dedicated the grave.

WHITECOMBE—Sister Mary Ann Whitecombe, aged ninety, of the Cirencester Branch, Bristol District, passed away after twenty-seven years membership in the Church. Funeral services were conducted by President Hernian L. Anderson, and the grave was dedicated by Elder Dell R. Holbrook.

CONTENTS

The New and Everlasting Cove-	Sunday School 202
nant 193	Mutual Improvement Associ-
Business Life of Salt Lake City 196	ation 205
Priesthood 199	Sheffield District Conference ... 206
Editorial:	Church Wide News 207
The Law of Restoration ... 200	From the Mission Field 208
Relief Society 201	

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